A PEACEABLE WARNING, TO THE SUBJECTS IN SCOTLAND:

Given in the Yeare of GOD 1638.

ABERDENE,
IMPRINTED BY EDW. RABAN,
The Yeare aboue written.

BRITISH MUSEUM

To the moſt Noble,

My very Speciall Good LORD,

My L: Marquis of HVNTLEY,

Earle of ÆNZIE, Lord GORDON and BADENOCH, &c. One of his *Majeſties moſt honourable Privie Counſell,*

Grace and Peace.

Moſt Noble, and

My verie Speciall Good LORD,

YOur vpright loue of the TRVETH profeſſed by the REFORMED CHVRCH, now openlie knowne and notified to manie, but to mee manie yeares agoe evidentlie certayne, as it doeth vndoubtedlie portend and promiſe to all your Friends, the plentifull Bleſſings of GOD vpon your Lo. and your

your moſt Religious Ladie, and your moſt noble Progenie and Houſe; ſo lykewyſe it gayneth vnto your Lo. the true affections of thoſe who feare GOD according to His word. Your worldlie Greatneſſe may purchaſe you outward attendance; but your Pietie and Humanitie doe command inward Benevolence, and make conqueſt of the will and affections of men, to doe you honour and ſervice. And, which is moſt of all, this grace given to you of GOD, is an Earneſt of Eternall Happineſſe. Your zeale of GOD, leſt it ſhould bee without knowledge, hath carried you to an accurate tryall of all thinges, and to a wyſe holding of that which is beſt. And for better information of others alſo, in theſe preſent Diſſenſions and commotions, Your Lo. layde vpon mee this piece of paynes, which I humblie lay downe at your Lo. feete. And I pray GOD Almightie, the GOD of Trueth, the LORD of Peace Himſelfe, who hath commanded vs to loue Trueth and Peace, to make vs all of one mynde, according to IESUS CHRIST: and to giue vs Peace alwayes, and by all meanes: which is alſo heartilie wiſhed to your good Lo. and to all yours, By

OLD ABERDENE, *6 Aprill*, 1638.

Your Lo: true Servant,

IOHN FORBES OF CORSE.

PREFACE OF THE AUTHOR. TO THE CHRISTIAN READER.

IN *some few written Copies of the first ſudden draught of this* WARNING, *before it was perfected, ſome haſte ſpeaches were found, and have beene verie hasklie interpreted. I love not to bee offenſive to anie; and I doe playnlie and openlie diſallow all other Copies, and holde to this onlie perfect Edition, in a meeke and calme ſtile: beſeeching my deare Countrey-men, to pardon what was amiſſe in anie Copie, or what perhaps may bee yet amiſſe in this firſt publicke and onlie true Edition, which I doe preſent unto them, with a loving and peaceable heart, aſming onlie at Truth and Peace.*

And let not anie exception agaynſt anie weakneſſe of the Warner, *hinder them from vnpartiall conſideration of the* Warning *it ſelfe. The Apoſtle hath tolde vs, that* the wrath of man, worketh not the rigteouſneſſe of GOD. *Therefore, let vs all laye aſyde wrath, and bring our beſt concurrance to cure this miſerable diviſion, and in all ſingleneſſe and humbleneſſe of mynde, contribute thereunto the beſt overtures which it ſhall pleaſe GOD to put into our hearts, if poſſibly this fearfull rupture may be ſolidlie and peaceablie remedied. Which to obtayne, let vs all ſearch and trye our wayes, and turne agayne to the LORD. Let vs lift vp our heart with our handes vnto GOD in the Heavens. Now, the LORD GOD of Trueth and Peace, who hath tolde vs by His holie Prophet, That Hee will reſtore Health vnto His CHVRCH, even when Her ſore is vncurable, bind vp this breach, which is great lyke the Sea: But GOD dryeth the Sea, and to Him all thinges are poſſible. Bleſſed bee the LORD. His Grace bee with thee, that thou mayeſt leue Trueth and Peace.*

1am. 1.20.

Lam. 3.40.

Ierē. 30.

Lam. 2.13.

Auguſtinus Epiſt. 7. ad Marcellinum.

Ego fateor, me ex eorum numero eſſe conari, qui proficiendo ſcribunt, & ſcribendo proficiunt.

A Peaceable Warning,

To the Subjects in Scotland,

Given in the year of God 1638.

CHAP. I.

A true Historicall Narration, Concerning our Nationall Confession of Fayth, *registrated in* Parliament: *and concerning that other little* Confession, *called* Generall; *which was also called* The King's Confession, *and the* Negatiue Confession, *containing the* Oath.

MAster Iohn Knox of happie memorie, with others his Fellow-labourers, In the Reformation of Religion in Scotland, did present in name of the *Nationall reformed Kirke* of this *Realme*, vnto the Parliament, a *Confession of Fayth*, distinguished into 25 *Articles*: which was read in face of Parliament:

Parliament, and ratified by the three Estates, in the yeare of GOD 1560. as a Doctrine grounded vpon the infallible Word of GOD. And agayne, the same *Confession* and fore-sayde *Acts* made in ratification thereof, were ratified, approved, and authorized, in the first Parliament of KING IAMES the sixt of blessed memorie, holden at EDINBVRGH, in December, *Anno* 1567, as it is extant in the publicke Printed *Acts* of the sayde Parliament; and Acts were made in that and others succeeding Parliaments, for mayntayning of the sayde *Confession*, and agaynst the gayn-sayers, and disobedient, as you may reade in the Acts of those Parliaments, *Act.* 4. 5. 6. 9. 35. 41. 46. 47. 99. 306. *&c.*

Yet still with that modestie and ingenuitie which the Estates, and all professing IESVS CHRIST, and His holie EVANGELL in this Realme, did declare, in their Epistle written to their owne natiue Countrey-men, and to other Kingdomes and Nations professing with them the same IESVS CHRIST, and prefixed as a Preface to the Latine Edition of the sayde *Confession*, as it is extant in the *Booke* called *Corpus & Syntagma confessionum*, &c. where their words are these; *Si quis in hac nostra Confessione articulum vel sententiam repugnantem sancto DEI Verbo notaverit, nosque illius scripto admonuerit, promittimus DEI gratia, ex DEI ore, id est, ex sacris Scripturas, nos illi satisfacturos, aut correcturos, si quid erroris inesse probaverit. DEVM enim in conscientiis nostris testem advocamus, nos ex animo omnes sectas, Haereses, omnesque falsa doctrina doctores detestari, &c*: that is; *If in this our Confession anie man shall note anie Article or Sentence repugnant to GOD'S holie Word, and shall by writing admonish vs thereof, wee promise, by the grace of GOD, to giue him satisfaction, out of GOD'S mouth, that is, out of the holie Scriptures, or to amend it, if anie shall prove anie errour to bee therein: for we in our consciences call GOD*

call GOD witnesse, that wee doe from our heart detest all Sects, Heresies, and all teachers of false Doctrine, &c.

Now, it beeing ordayned by publicke Lawes aboue cited, that all Recusants, or suspected of *Papistrie* within this Realme, should giue confession of their fayth according to the forme approved in *Parliament*, and should assent and subscrybe to the Articles of the true and Christian Religion, established by the King's Lawes; it was found, that manie masked *Papistes* did promise, sweare, subscrybe, and, for a tyme, vse the holie Sacraments in the Kirke, deceatfullie, agaynst their owne conscience; mynding heereby, first vnder the externall cloake of Religion, to corrupt and subvert secretlie GOD'S true Religion within the Kirke, and afterwardes, when tyme might serue, to become open enemies, and Persecuters of the same, vnder vaine hope of the *Pop*'s dispensation. Therefore, a certayne Reverend Learned Brother, (whose name shall hereafter appeare) in his zeale to remeade that evill, for discovering and barring out such dissembling and equivocating Seducers, and Persecuters, did drawe vp a forme of consenting to the sayde *Nationall Confession*, by way of a *Generall Confession* of the trueth thereof, in all poynts, and a generall rejection of all contrarie Religion, and Doctrine; with a speciall rehearsall and refusall of sundrie *Popish* Errours, and Superstitions, particularlie expressed; and an acknowledging of this true Reformed Kirke, with an *Oath*, to continue in the obedience of the Doctrine and Discipline thereof: and, according to their calling, and power, to defende the same, all the dayes of their lyfe: and to keepe duetie to the King's Majestie; with solemne Protestation of the sincere meaning of them that doe make this *Confession, Premisse, Oath*, and *Subscription*. And for making easier way to this *Generall Confession*, the King's Majestie was

moved to ſubſcrybe the ſame, and his Houſe-holde, to giue example to others: and a *Mandate* was drawne from his Majeſtie, commanding and charging all *Commiſsioners* and Miniſters, to craue the ſame *Confeſsion* of their *Parochiners*, vnder the payne of fourtie pounds, to bee taken from their *Stipend*. Subſcryved with his Majeſties hand, at *Holy-roode-houſe*, the ſecond day of *March*, in the yeare of GOD 1580; reckoning the yeare to ende at the 25 day of *March*, but beginning the yeare at Ianuarie, it was 1581, and of the King's reygne the 14 yeare.

There were there-after, in the ſame yeare 1581, holden two *Generall* or *Nationall Aſſemblies* of the Kirke of SCOTLAND, one at *GLASGOW*, in the Moneth of *Aprill*, another at *EDINBVRGH*, in *October*: In both which there is mention made of this *Generall Confeſsion*.

In *GLASGOW ASSEMBLIE*, in the 9 *Seſsion*, after the ende of the *Booke* of *Policie*, are theſe wordes, *Anent the* Confeſſion *latelie ſet foorth by the Kings Majeſties* Proclamation, *and Subſcrybed by his Highneſſe, the Kirke in one voyce acknowledgeth the ſayde* Confeſſion, *to bee a true, Chriſtian, and faythfull* Confeſſion, *to bee agreed vnto by ſuch as truelie profeſſe Chriſt, and his true Religion; and the tenor thereof to bee followed out, as the ſame is layde out in the ſayde* Proclamation. Thus farre are the words of that Act of *GLASGOW ASSEMBLIE*.

Followeth the *Act* of *EDINBURGH ASSEMBLIE*, *Seſsion* 5. *For as much as the King's Majeſtie, with the advyſe of his Counſell, hath ſet out, and proclaymed, a Godlie and Chriſtian* Confeſſion of Fayth, *to bee embraced by all his true Subjects, and by the ſame expreſslie given commandement to the* Miniſterie, *to proceede againſt whatſo-ever perſons that will not acknowledge and ſubſcrybe the ſame:*

ſame: wherein great negligence hath beene ſeene, ſarre by the duetie and office of true Paſtors: *Herefore the Kirke, and the* Aſſemblie *preſent, hath enjoyned and concluded, That all* Miniſters *and* Paſtors *within their bounds, with all expedient and poſſible diligence, execute the tenor of his Majeſties* Proclamation, *betwixt this and the next* Synodall Aſſemblie *of everie* Province, *and preſent before the* Synodall Aſſemblies, *to the* Moderators *thereof, their duetifull diligence in this behalfe, to bee reported to the next* Generall Aſſemblie *of the Church; vnder the payne of deprivation of the ſaydes* Miniſters *from the Function of the* Miniſterie, *that are found negligent heerein.* Thus farre are the words of that *Act* of that *Nationall Aſſemblie* holden at *EDINBVRGH*, where the penner of the ſayde *Generall Confeſſion*, was *Moderator* for the tyme. Heerevpon followed there-after ſome moe *Subſcriptions*.

This *Confeſſion*, becauſe it was ſet out in the King's Name, was called commonlie, *the King's Confeſſion*: and becauſe it inſiſteth moſt in rejecting of Errours, it is alſo called the *Negatiue Confeſſion*.

CHAP. II.

Concerning the Authoritie of the ſayd little or ſhort Confeſsion, *called* Generall, *and* Negatiue.

THE Authoritie of any ſuch Wryting, is eyther Divine or Humane; for in ſo farre as anie Wryting or Preaching of man hath in it GOD'S vndoubted Trueth,

Trueth, revealed in His holie SCRIPTVRES, it may bee sayde, or that Trueth there-in propounded, may bee sayde to haue Authoritie Divine: becauſe that Trueth doeth obliedge vs, altho no humane authoritie were added there-vnto. This ſort of Authoritie, doeth abſolutelie appertayne onlie to the Canonicke *SCRIPTVRES* of the *OLD* and *NEW TESTAMENTS*. No other Wryting, or Preaching, hath it *Abſolutelie*, but onlie *Conditionallie*, and with reſtriction: to wit, if it hath, and in ſo farre onlie as it hath the ſame true Doctrine which is contayned in the holie *SCRIPTVRES*. And, there-fore, all ſuch Wrytinges, or Sermons, are ſubject to examination, by the *SCRIPTVRES*. Neyther are wee obliedged to acknowledge them, or anie part of them, as Divine Trueth, but in ſo farre as they propound evidentlie the ſame Doctrine which is delivered in the holie *SCRIPTVRES*. And if anie thing in Them bee founde repugnant to holie *SCRIPTVRE*, wee ought to reject it, to correct and amende it, as our Progenitoures worthilie profeſſed in their Epiſtle præfixed to their *NATIONALL CONFESSION*. Neyther can anie humane *Ordinance*, *Act*, *Oath*, *Promiſe*, or *Subſcription*, make that to bee the Word of GOD, or the true meaning there-of, which before that *Ordinance*, *Act*, *Oath*, *Promiſe*, or *Subſcription*, was not the Word of GOD, nor the true meaning there-of.

Humane Authoritie, is eyther *Private* or *Publicke*. I call *Private Authoritie* of anie Wryting, or Sermon, that which it hath from the credit and eſtimation where-in the Author or conſenters is had, in reſpect of his Learning, Pietie, Gravitie, Iudgement, Diligence, Experience, &c. ſuch is the Authoritie of the Wrytinges, and Sermons, of ſundrie Learned men, both Ancient and Moderne. And in this ſort that ſhort *CONFESSION*

SION hath respectful Authoritie, in respect of the Learning & Pietie of the Penner there-of, which was Master *IOHN CRAIG* of happie memorie, Preacher to the King's Majestie at that tyme; and in respect that manie well-affected Christians did approue it by their *Subscriptions*. But by this Authoritie wee are no more tyed vnto this *CONFESSION*, than wee are to anie part approven by manie good Christians, of the Wrytinges of *Ambrose*, or *Augustine*, or *Luther*, or *Calvine*, or *Beza*, or anie other Reverende Divine. Neyther doeth the particular Obligation of those *Subscrybers* extende beyond their owne persons, and lyfe-tymes, expressed in that *CONFESSION*: the example onelie appertayning to others, and imitable by others, so farre onelie as the Word of GOD, and the Rules there-in delivered, concerning our Fayth, and Christian libertie, and practise, doe direct.

Publicke Humane Authoritie, is eyther *Civill* or *Ecclesiasticall*. And both these sortes in thinges lawfull, that is, not repugnant to Divine Authoritie, are so backed, and fortified, by Divine Authoritie, as the contempt of them redoundeth highlie againſt Divine Authoritie. And thus these Authorities are in such sorte *Humane*, as they are also, in some consideration, DIVINE.

Let vs consider, what such Authoritie this *SHORT CONFESSION* once had, and what it now hath.

Supreame Authoritie Civill in *SCOTLAND*, is eyther *Royall* or *Legall*: For altho the publicke Lawes be the King's Royall Lawes, yet because the King may giue *Mandates*, or *Dispensations*, or *Commissions*, which depende onelie vpon his Royall pleasure, and are not of the nature of fixed Lawes; how-so-ever hee ought to bee obeyed also in them: There-fore, this distinction will not bee vnfitting for our purpose. This *CON-*

FESSION had never *Authoritie Legall*: for it was never ratified by *Act* of *Parliament*, as was our *NATIONALL CONFESSION*, which is registrated in the *Actes* of *Parliament*. But all the *Civill Authoritie* that this *SHORT GENERALL CONFESSION* had at anie tyme, was onelie *Royall*, by the King's *Mandate*, where-of wee ſhall ſpeake more a little after, GOD willing.

Eccleſiaſticke Authoritie, by two *Nationall Synodes*, was given to this *Confeſſion*; and that twofolde: the one *immediate*, the other *mediate*.

The *Authoritie Synodicall immediate*, was that *Approbation* where-by thoſe *Synodes* declared this *Confeſſion*, to bee a true, Chriſtian, Faythfull, and Godlie *Confeſſion*; and, that ſuch as truelie profeſſe CHRIST, and His true Religion, ought to agree therevnto. This *Approbation*, beeing in matter of Fayth, & of contrarie Errour, which in Religion is not mutable by anie humane Authoritie, neither depẽdeth theron; & the agreement to the ſayde *Confeſſion*, beeing declared by thoſe *Synodes*, to bee incumbent vpon ſuch as truelie profeſſe CHRIST, and His true Religion, which is a common deſcription, ſhowing equall obligation vpon all Chriſtians: this *Approbation*, I ſay, in theſe conſiderations, tending to manifeſt a Divyne Authoritie of the *Confeſſion*, or Doctrine there-of, doeth in reſpect of the matters ſo approven, equallie obliedge all Chriſtians; neyther doeth it abſolutelie obliedge anie, becauſe ſuch humane wrytings haue not abſolute Divyne Authoritie: yet it hath by that *Synodicall Approbation*, a reſpectfull Authoritie, ſo farre as wee are obliedged reſpectfullie to reverence the Iudgement of a *Nationall Synode* of the KIRKE of SCOTLAND, in matters ſubſtantiall. But this reſpect giveth no power to the *Synode*, to make true

true that which is not in it ſelfe true, by authoritie of Holie Scripture; neyther to make that repugnant to GOD'S Word, which before in it ſelfe was not repugnant there-vnto. I ſpeake now of matters ſubſtantiall, æquallie incumbent vpon all Chriſtians. Neyther are wee by this *Authoritie* obliedged to hearken in matters of this nature to thoſe two *Synodes*, more than wee are obliedged to hearken to the former or latter *Nationall Synodes* of the ſame *KIRKE*, or to anie *Nationall Synode* of anie forraygne Reformed Kirke, or to anie of the Ancient Councels of Orthodoxe Fathers. All ſuch *Obligation* is *Conditionall*, and with *Reſtriction*, as hath beene before declared. Neyther did thoſe *Synodes* intende to exeeme this *SHORT CONFESSION* from lawfull examination, by the Word of GOD, and by the *Articles* of the *Nationall Confeſion* of *SCOTLAND*, regiſtrated in *PARLIAMENT*.

The *Eccleſiaſticall Authoritie mediate*, which thoſe *Synodes* did giue to this *SHORT NEGATIVE CONFESSION*, was their *Ordinance* where-by they appoynted and enjoyned all *Miniſters*, within their juriſdiction at that tyme, to giue obedience to his Majeſties Commandement anent the ſayde *CONFESSION*, within ſuch a tyme, vnder payne of *Deprivation*. Nothing is ſpoken in this their *Statute*, but in relation to the King's Mandate, and for that tyme. There is no mention of *Perpetuitie*, or tyme to come, or of anie other immediate injunction, for craving this *CONFESSION* of the people, except that onlie which did immediatelie flow from his Majeſtie: ſo there was never anie *Conſtitution Eccleſiaſticall immediate*, for exacting or requyring of *Subſcription* to this *CONFESSION*, but onelie *Mediate* by intervention of the King's Mandate: which ſtanding, the matter and

vigour of that *Synodicall Conſtitution* remayneth: and the Mandate expyring, or beeing taken away, that *Synodicall Conſtitution* doeth lykewyſe expyre, and ceaſeth to bee of force. *Cauſa ſublata, tollitur conſtitutio ex cauſa illa orta. 1. qu. 7. quod pro remedio, in gloſſa. Ceſſante.*

But that Mandate is now long agoe expyred, and vtterlie taken away: there-fore, what-ſo-ver *Publicke Authoritie*, eyther *Civill* or *Eccleſiaſticall*, did at anie tyme appertayne to this *SHORT GENERALL NEGATIVE CONFESSION*, for particular obligation of the Miniſters of SCOTLAND, to exact of their Parochiners, *Subſcription* to the ſame, or for obliedging the Parochiners to ſubſcrybe there-vnto, is nowe long agoe expyred, and taken away.

That Royall Mandate, was no perpetuall Law, but a temporarie Mandate, given out in his Majeſties minor age; hee beeing in the fyfteenth yeare of his age then current. There-after hee diſallowed the ſame, in his rype age, as is evident by his Majeſties owne Speach, in the Conference which his Majeſtie had with the Biſſhops, and others of the Clergie of ENGLAND, AT HAMPTON COVRT, *Anno* 1603, in the ſecond dayes Conference: Where it beeing moved by a certayne Doctor, That this PROPOSITION, [*The intenſion of the Miniſter, is not of the eſſence of the Sacrament*] might bee added vnto the Booke of Articles, the rather becauſe that ſome in *ENGLAND* had preached it, to bee eſſentiall; his Majeſtie vtterlie diſlyked that motion; thinking it vnfit to thruſt into the Booke everie *Poſition Negative*; which would both make the Booke ſwell into a volume as big as the BIBLE, and alſo confound the Reader: Bringing for example, the courſe of one Maſter CRAIG, (I am vſing

vſing the wordes publiſhed in the Printed Summe of that Conference) in the lyke caſe in *SCOTLAND*, who with his, I renounce and abhorre, his deteſtations, and abrenounciations, hee did ſo amaze the ſimple people, that they, not able to conceaue all thoſe thinges, vtterlie gaue over all, falling backe to *Poperie*, or remayning ſtill in their former ignorance: *Yea, if I*, ſayd his Majeſtie, *ſhould haue beene bound to his forme, the Confeſſion of my Fayth, muſt haue beene in my Table-booke, not in myne head.* Out of theſe his Majeſties wordes, concerning this *Negatiue Confeſſion*, yee may eaſilie gather his mynde, concerning that Mandate drawne ſome-tyme from his Royall hand, for exacting *Subſcription* to the ſayde *Confeſſion*: to wit, that hee did vtterlie diſallow, and annull it: *Ad intentionem Mandatis recurrendum eſt. Extra, de reſcriptis, cap. 8. ad aures, in gloſſa.* More-over; Although his Majeſtie had not in his lyfe-tyme made voyde that Mandate, as hee did; yet now it were expyred, with His Royall Breath: *Morte Mandatoris expirat Mandatum. Extra, de officio & poteſtate judicis delegati, cap. 19. relatum eſt in gloſſa.*

Hence it is moſt manifeſt, that this *Negatiue Confeſſion* hath not, at this preſent tyme, anie publick Authoritie at all: neyther are the Miniſters now obliedged to require, nor the Parochiners to giue *Subſcription* thereto.

CHAP.

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CHAP. III.

Whether it bee convenient for the CHVRCH, *at this tyme, that this* Negatiue Confeſsion *be authorized, and* Subſcription *there-to requyred.*

SAVING better judgement, it ſeemeth not to bee convenient. And that for the Reaſons expreſſed in the CONFERENCE at HAMPTON COVRT. And becauſe of ſome ambiguities, and no ſmall Difficulties there-in.

It is wyſelie ſayde in our *Nationall Confeſsion*, in the 18 *Article*, (noted 19 in the Printed Parliament) that, when Controverſie happeneth, for the right vnderſtanding of anie place, or ſentence of Scripture, or for the reformation of anie abuſe within the Kirke of GOD, wee ought not ſo much to looke what men before vs haue ſayd, or done, as vnto that which the holie Ghoſt vniformlie ſpeaketh, within the bodie of the Scriptures, and vnto that which CHRIST IESVS Himſelfe did, and commanded to bee done.

And it is alſo to bee conſidered, that where-as wee ought to bee buſie, in inſtructing the ſimple people, in the poſitiue groundes of the Trueth, it ſeemeth verie inexpedient, to bee explayning to them, vnknowne poyntes of Hereſie; which were ſet downe for maſked *Papiſtes*.

More-over; By the *Interpretations* which ſome of our

our BRETHREN doe giue vs, in their Printed Bookes, they condemne *Episcopacie*, and the fyue *PEARTH Articles*, as *Abominable*, and *Antichristian*; and doe affirme, *Sitting at the Communion*, to be the onlie lawfull gesture. These *Doctrines* how can wee receaue, without condemning the *Doctrine* and *Practise* of sound *Antiquitie*, and of manie Famous Reformed Kirks, in *Britane*, *France*, *Germanie*, and elsse-where? And were it not a pittifull case, that anie of vs beeing in those Countreys, might not communicate with those Reformed Kirkes?

And howe doeth this *Oath* and *Covenant*, about these thinges, agree with the xx *Article* of our *Nationall Confession*, (noted 21 in the Printed *Parliament*, *Anno* 1567) where power is denyed to *Generall Councels*, to make anie perpetuall Lawe, which GOD before had not made?

CHAP. IV.

Concerning the keeping or breaking of an Oath; *With* AN EXHORTATION *to* CHARITIE *and* PEACE.

IN so farre as the matter of an OATH is lawfull or vnlawfull, pleasing or displeasing to GOD, it may, and ought, to bee kept, or broken. When *Herod* beheaded IOHN THE BAPTIST, for keeping of his *Oath*, hee added

added ſinne to ſinne. But DAVID did well, in ſparing *Nabal*, and his *Familie*, whome hee had ſworne to deſtroye: and hee bleſſed GOD, for the good counſell of *Abigaill*, where-by hee was diverted from performing that *Oath*.

Let vs not judge hardlie, or vncharitablie, one of another, nor breake the Bond of Peace, and Chriſtian Brotherhood, for the diverſitie of Opinions amongſt vs, in theſe œconomicall and rituall Controverſies. But *where-to we haue alreadie attayned, let vs walke by the ſame rule, let vs mynd the ſame thing; with all lowlineſſe & meekneſſe, with long-ſuffering; forbearing one another in loue; endevouring to keepe the vnitie of the Spirit, in the bond of Peace.*

Phil. 3. 16.

Ephes. 4. 2, 3

Now, the ALL-MIGHTIE GOD of Trueth and Peace, illuminate our eyes, and vnite vs all in the knowledge of His Trueth, in the vnitie of Fayth, in the Bond of Loue and Peace, in CHRIST IESUS, our LORD: To Whom bee Glorie for ever: *AMEN.*

AVG. EPIT. 5. AD MARCELLINVM.

Non itaque verum eſt quod dicitur, ſemel rectè factum, nullatenus eſſe mutandum. Mutata quippe temporis cauſa, quod rectè ante factum fuerat, ita mutari vera ratio plerumque flagitat; vt cum ipſi dicant, rectè non fieri ſi mutetur, contra veritas clamet, rectè non fieri niſi mutetur. Quia vtrumque tunc erit rectum, ſi erit pro temporum varietate diverſum.

FINIS.

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